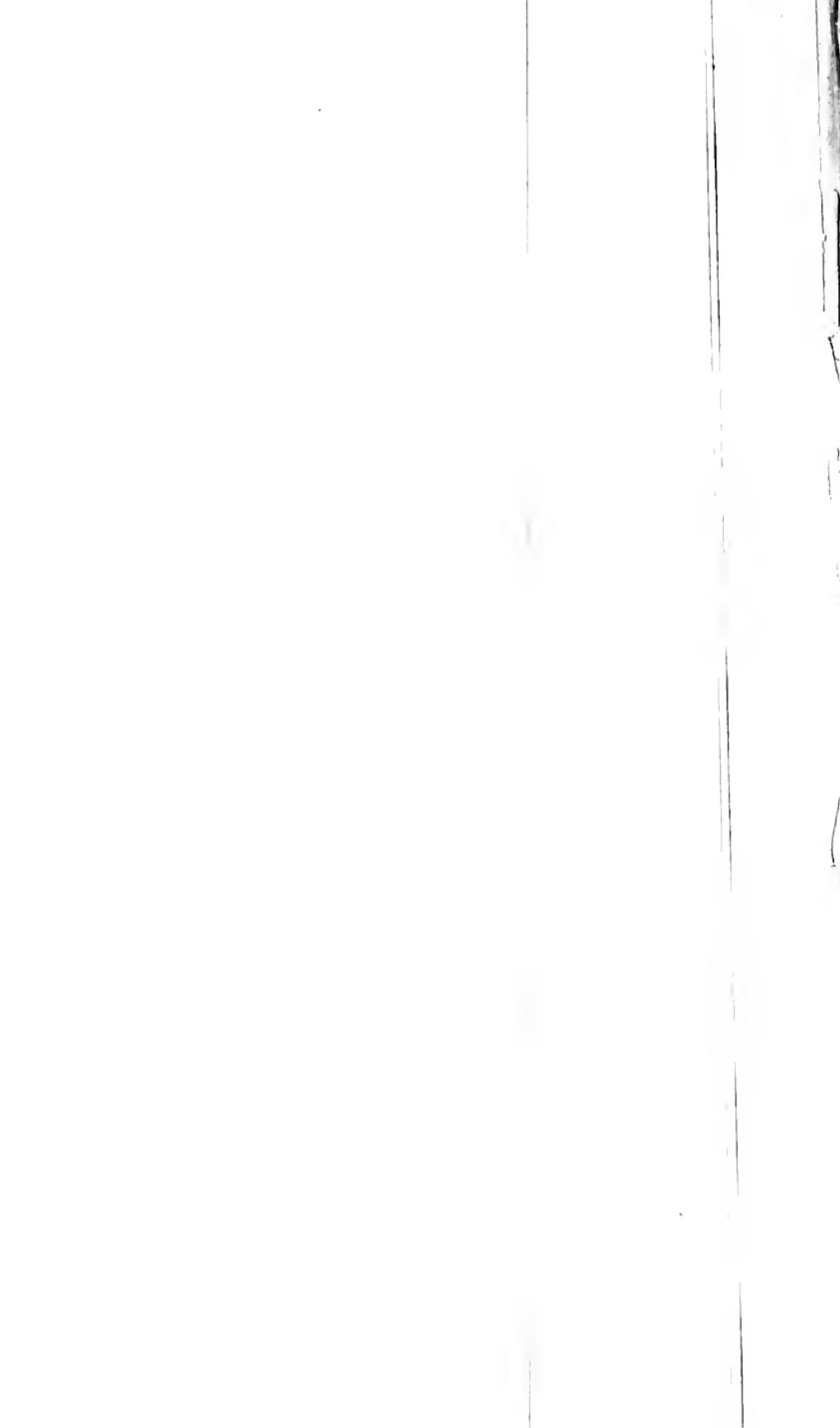


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from the Vicar
A C H A R G E

DELIVERED TO

THE CLERGY

OF

THE ARCHDEACONRY OF OXFORD,

AT

THE VISITATION

HELD JUNE 1833,

BY

CHARLES CARR CLERKE, B.D.

ARCHDEACON OF OXFORD.

OXFORD,

PRINTED BY S. COLLINGWOOD, PRINTER TO THE UNIVERSITY,

FOR J. H. PARKER.

SOLD ALSO BY J. G. AND F. RIVINGTON, ST. PAUL'S CHURCHYARD,
AND WATERLOO-PLACE, LONDON.

MDCCCXXXIII.

TO THE REVEREND
T H E C L E R G Y
OF
THE ARCHDEACONRY OF OXFORD,
THE FOLLOWING
C H A R G E,
DELIVERED TO THEM,
AND MADE PUBLIC AT THEIR REQUEST,
IS INSCRIBED
BY
THEIR FAITHFUL SERVANT,
C. C. CLERKE.

MY REVEREND BRETHREN,

IT is in compliance with wise and ancient constitutions that you have been cited to be here assembled; and meetings like the present have for a long time borne the name of *visitation*. It would, however, be culpable to view this meeting as holden merely in compliance with constitutions that are ancient; though age may have made the custom venerable, yet it has not lost its vigour or its practical utility. It is a curious and highly gratifying circumstance, and one too which should not escape our observation, that the advantage to be derived from these meetings arises from a far different quarter now from that whence, in olden time, good was by our forefathers expected, and no doubt obtained. If originally the object in citing ecclesiastics, and all the tribes of officers connected with the Church, was to inquire—to correct morals—to reform habits—to admonish and to sentence those whose lives were evil—the present object must, not in courtesy but in justice, be described in other terms. The difference in time, circumstances, state of society, and of general knowledge, has rendered this annual meeting a valuable means of im-

parting information, exhortation, and advice on matters connected with the state of our Church generally, and with the peculiar wants or advantages of the Diocese in which our labours are engaged, that so, from time to time, our judgments may be guided, and our exertions quickened in that sacred cause in which we, that is, our time—our energies—our mental powers—our bodily labours—our talents—and our thoughts have been enlisted. The opportunities on these occasions offered to us are far more deeply important than can justify the wasting them in complimentary declarations of satisfaction: there are ever springing up fresh objects of local interest, fresh channels to which our ministerial labours may be turned, and fresh cause for the mutual exchange of advice and information. Again, in accordance with this view of the beneficial effects of these annual meetings, the season of their recurrence seems to each one of us as a time admirably suited for our review of the sincerity and success which may have accompanied our ministerial labours: at such a time our own reflections may well be occupied—in meditating upon our feeble and fluctuating exertions during the year last past—in reviewing the import of those solemn vows and public declarations of steadfast resolution made in humble and devout reliance on God's help and grace at our Ordination—in referring

to that beautiful and affecting service in which at our admission into the ministry we took part —and in refreshing the memory and awakening the conscience by there searching out what zeal should influence, what occupations should interest, what motives should guide, and of what manner of spirit should be the ordained Minister of our apostolic Church. A day like this too may be well employed in learning, by communing with others, various matters connected with the management of parishes and of schools, and the most acceptable and effectual method of fulfilling our ministerial engagements. In these last matters, however, details are better learned through frequent intercourse than through stated official meetings. He who would improve himself in all the practical parts of the ministerial office; he who would seek for instruction as to the best method of superintending a parish school, or the most successful manner of obtaining access to the confidence of the ignorant and afflicted, or the most effectual plan for relieving the wants of the distressed, and preventing the demoralizing evil of that poverty which is the offspring of improvidence; he who would improve himself, and gain information on the many details in which it is, if not necessary, at least most useful, that a clergyman should be instructed, need scarcely be reminded, that what he seeks can in no way be better supplied to

him than through friendly communication with a neighbour competent to give advice. On this account I rejoice that I am able to declare to you, not simply that, as on the last occasion of our meeting, the office of Rural Dean has been restored, but that they who have on public grounds accepted the appointment offered to them, are zealously employed in rendering our Church Establishment as effectual as possible in the various districts committed to their superintendence. The interference of their kind offices has operated as an encouragement, in many cases, to do what otherwise could not have been effected without great trouble and annoyance. It may be said, without incurring the censure due to flattery, that the present holders of this office, acting under delegated authority, accessible, temperate in judgment, zealous for what is good, and willing to offer assistance and advice wherever it may be necessary and well received, are conferring, in their sphere, a benefit on the Church, when they accept and fully execute the office of Rural Dean, which has been no idle appointment, no highly paid sinecure—a mark of distinction truly—but an onerous rather than an empty title of honour. I may safely affirm, that there is at present every promise that the various parishes in this diocese will derive considerable benefit from their frequent visitation and survey of our pa-

rish churches. I indeed feel under obligations to them on many accounts, but the present is not a fit occasion for making declaration of personal thanks; and as expressions of gratitude may soon sink into those of flattery, I abstain from reiterating these, and proceed to matters claiming your especial notice.

Amongst the several subjects to which my attention has been called during the year last past, there ranks first a habit, now growing common in large towns and populous parishes, of persons applying to have their banns of marriage published in churches of parishes where they are not resident: these irregular proceedings have led to frequent complaints both from ministers and from relatives to the parties concerned. It is desirable, but I fear that it will be by no means easy, at once to check the recurrence of this evil, for the most diligent minister will in these matters sometimes be deceived. Here it may with truth be said, that there cannot be, morally speaking, an objection to every marriage solemnized under such circumstances; in many a case the wish to have banns published in distant churches arises from the party's natural aversion to too early an exposure of their intentions to the idle remarks of foolish gossipers in the parish where they reside. This plea, however, must in vain be urged in all cases. The shunning of publicity

frequently arises from fear, and from a conviction that there does exist some just cause and legal impediments, which must, where known, prevent the solemnization of the marriage.

In cases where banns are asked, the minister should be satisfied that the usual place of abode of one or both the parties, as the case may be, is in his parish at the time of application to have the banns of marriage published, and during the publication of the banns ; and he should beware that the time between the publication of banns and the solemnization of the marriage does not exceed three months. So also in cases of marriages by licence, three months is the longest time allowed between the licence and the marriage, otherwise the banns or the licence, as the case may be, must be renewed. It should also be a system followed by us all, that seven days' notice be required previous to the publication of banns. These last statements and request are grounded on modern acts of parliament, in conformity with the spirit of which I have ordered to be printed a plain form, to be filled up by an exact statement of the names and residences of each of the parties requesting the publication of their banns of marriage. This form may be obtained at the house (in Oxford) where the books on the list of the Society for Promoting Christian Knowledge are sold ;

and I confess that I can devise no other check upon the practice complained of, than that which I now have mentioned ^a.

I proceed to consider for a few moments the subject of our baptisms. I have already drawn your attention to our fonts, not merely as being, as in many cases they are, the great ornament to the interior of our churches, but as being connected with the ministration of Public Baptisms.

In my last Charge I said that I knew of no reason, beyond a little additional trouble given, why the original font should not, according to ancient custom, be again made the receptacle for water. This primitive and canonical arrangement has in some churches been restored. I do not state this as an improvement in itself, or as important in itself, but because it appears to be a more correct and decent method of ministering this sacrament than can be the use of basins, borrowed from the poor for the purpose at the instant. But I would not seem to attach too much importance to secondary matters such as these, or be understood as unnecessarily or arbitrarily interfering with the convenience or settled habits, or even tastes of persons who must be equally with myself desirous that every thing should be done appropriately and in order. Our paramount duty is "so to minister the

^a See Appendix A, p. 27.

“ doctrine and sacraments and the discipline of “ Christ,” that “ the people committed to our care “ and charge” may, “ with all diligence, keep and “ observe the same” for their own edification and for the promotion of God’s glory. In the present instance, therefore, there is a demand upon a Minister’s time and study, that he may explain the reasons for bringing Infants to Christ’s holy Baptism, may enforce its importance, its responsibilities, and its benefits, and not pay attention only to the decorations of the vessels used, when the Sacrament of Baptism is administered. There is cause for sorrow to witness persons standing as sponsors at an infant’s baptism, who hardly on any other occasion have appeared within the walls of our churches. I do not speak of the validity of such a baptism, but of the indifference with which this sacrament is viewed, and of the heedless manner in which it is attended by many who offer themselves as sponsors. If the appearance of godfathers and godmothers at the baptismal font be considered as merely the attendance of witnesses, so much importance need not be attached to the selection of them; but they stand in the light of sureties, and the declarations which they make are in the highest sense solemn. It is devoutly to be wished, that in this instance present practice be more in accordance with our ancient canon, which states, that “ no parent shall be admitted to answer as

“ godfather for his own child, neither shall any person be admitted godfather or godmother to any child at christening or confirmation before the said person, so undertaking, hath received the holy communion.” The spirit of which is followed, on the one hand, by preventing persons entering upon this charge before they understand the import of what is in the name of the child professed; and on the other, by discouraging the disingenuous profession of purity of faith, and strictness of obedience from persons who take no heed themselves to walk in the commandments of God, and to serve him, but openly give themselves over to careless and licentious living.

When cases like this last occur, the minister's official interference at the time is not demanded; nevertheless, they are sorry sights; and I am not without hope that private admonition and explanation, through friendly intercourse, will gradually bring to a right understanding of these matters the lay-members of our Church, those especially of the rank in life which has not the means of fully comprehending our Church customs, or an intellect sufficiently cultivated to discern the true object and purport of several of our Church Services; that they may know that their appearance as sureties is not a bare compliance with an unmeaning and antiquated form, and that they cannot with impunity declare for others what they care not to declare for themselves.

There is one other point in parochial matters in which the minister's decision may suddenly be demanded ; I mean the burial in churches. The practice is decidedly objectionable, and has been, in certain new churches, prohibited by act of parliament. I mention it in order to prevent any difficulty which might otherwise arise when the decision of the officiating minister is expected without delay, and he is surprised into an expression of opinion at a time when it is most painful to have a request refused. Of course every disposition of kindness to afflicted relatives should be shewed, every appearance of harshness avoided, and permission for every thing that is reasonable, as far as our power extends, be granted ; but I am obliged to state that much damage has been done already by breaking up the floors of churches, and by making excavations near their walls, and that it is altogether most desirable that the custom should gradually at least be dropt. I now, however, recommend all persons anxious to secure the use of a burying place in a church, to apply for a faculty for the purpose. No person can be secure in the constant use of a vault unless he can produce from the Consistory Court a faculty, by which I mean a licence or permission from the person who has ordinary jurisdiction in any church. In fact, in all matters of importance the Ordinary should receive information, and an application for his permission and consent should

be made, when in a church any deviation from what has been customary is meditated, whether it be for change in the hour of service, for altering or enlarging the church, enlarging the churchyard, or making in either church or churchyard a buryingplace or vault. This proceeding is not only correct, but is, I think, likely greatly to relieve from responsibility the officiating minister, and will be attended with the advantage of the advice of a person, generally speaking, experienced in the matter about which information may be sought, and will materially lead to what is exceedingly desirable—Uniformity of Practice.

To this Uniformity of Practice every encouragement should be given, and I trust that I am not detaining you unnecessarily whilst I suggest it. We may suppose a clergyman to take upon himself the cure of souls in the vigour of youth, in the strength of health, endued with talents of no ordinary cast, animated by zeal, which the novelty of his situation has awakened, full of desire to become, from the highest motives, an efficient minister of the gospel of Christ. He seeks without delay to improve the spiritual circumstances of the flock committed to his charge, and is ready to spend and to be spent in the holy cause in which he is embarked; and he does well; and if he would, under God's blessing, do permanent and essential good, if he would that others enter into his labours and

continue them, his attention in all arrangements which affect the public services of the Church will be turned to Uniformity of Practice. This does not prevent his sanctioning changes that are convenient, or establishing, with the Ordinary's consent, all reasonable increase of public duty in his church ; but it points out one consideration to be his monitor : his calculations should be based, not on the powers of mind or body of which he may be aware that he is at the time possessed, but rather on what may fairly be expected from clergymen generally. Some may be blessed with health that is good, and a constitution that is strong, and may be enabled to exert both body and mind to an extraordinary degree. In the diverse directions in which the unnumbered branches of parochial occupations spread, there will be always scope for the exertions of these powers, be they as preeminent as they may ; but when we employ them in the establishment of any thing to which our parishioners have been unaccustomed, and which to be effectual demands regularity and continuance, our reckonings should not be made on our own peculiar advantages, but on the average powers of persons occupied as ministers in the Church. This faithful guide alike forbids acquiescence in the omission of any thing which can be deemed to be accustomed service, or to tend to the supply of the spiritual wants of our parishioners, and discourages every ill-de-

vised experiment, or attempt to establish what is uncanonical or irregular, or to introduce expensive or laborious systems, without well weighing the probability of their being maintained, the benefit of which, however great in promise, cannot really be great, if their continuance cannot be long. I need not, on the present occasion, continue these remarks upon our ministration of the Services of the Church, or the duties of the Parish Priest. I shall with pleasure receive any suggestions in these matters which may tend to make our practice uniform, and facilitate the general adoption of it by our successors, as we one by one, as years roll on, are summoned from this busy world, to give account of our preeminent important stewardship, and to have our portion in everlasting habitations. Watch we diligently, and pray we earnestly, that our abode may be in the mansions of blessedness and peace!

There yet remain matters to which the attention of our lay-brethren should be invited. And here, again, the advantage to be derived from the appointment of Rural Deans is evident. Not Ministers only, but Churchwardens will be glad to know some person in their neighbourhood whose authority may be their encouragement, on whose discretion they can rely, and whose directions, in the execution of their office, may be their guide, and whose parochial visitations

offer an opportunity for the solution of many difficulties, and the correction of many errors, which perplex persons who are not acquainted with the technicalities and provisions of ecclesiastical and parochial laws. The Churchwarden, as on this day sworn into office, has the fabric of the parish church, with many things appertaining to it, as well as many matters in which the wellbeing of the parish is concerned, in an especial manner committed to his charge. To him therefore I recommend a careful and minute examination of the church as soon as is convenient after he has been invested with the authority of office. Expence attending such survey there is none ; the trouble of it is not worth consideration ; only let it be done thoroughly and carefully, or not at all ; through the omission of it damage to a great extent has been done in many churches. I can assure you, that a hasty glance or a general survey will do no good, by yourselves, Churchwardens, or by some trustworthy substitute ; the pipes, the gutters, leads, and tiles in every part of the church should be examined ; for accident, and an accumulation of leaves and dirt, will constantly render some of these things worse than useless, although they may in themselves be perfect, and stand in need of nothing beyond cleansing of the simplest kind. Houses which are inhabited have these things attended to as a matter of course for the

sake of the personal convenience of the residents therein ; but churches, like houses which remain long uninhabited, lose all these advantages, and suffer by the loss, unless it be supplied by at least one annual survey under the minister's or churchwardens' order and superintendance. I am at present of opinion, that an habitual survey of churches by competent builders is not only the most methodical, but in the end the best, the cheapest, and consequently the most desirable system which can be adopted ; for it frequently happens that a small failing skilfully repaired will stand, but if left unnoticed or neglected for several years will increase into a breach which cannot be made good without considerable trouble and expence. Since the time when I first endeavoured to explain and to enforce upon churchwardens the utility and importance of their office, much has been done by them which demands a return of thanks ; in many cases, the churches, in appearance and in comfort, have been much improved ; but here I will once again press upon you the extreme importance of properly ventilating and putting casements into every church, and clearing the accumulated soil from its foundation. When I first brought these two subjects before your notice, I spoke of the good effects which might reasonably be expected from them. I now earnestly request the minister and church-

wardens, in every case where this has not been done, to give their attention speedily to this matter, because already in this diocese experience has proved its utility; great satisfaction has been expressed at witnessing, after a short time, the manifest improvement produced by the combination of these two simple and very cheap methods of increasing the dryness, healthiness, and general comfort of our churches.

In speaking however of the present state of our churches, a point of far greater moment than ventilation, demands attention. I cannot pass over the fact, that there is a great want of room in many of them both for rich and poor, and especially for the latter. This grievance has frequently been increased by the habit of letting pews: such a proceeding has not the support of law. Property in pews is of a singular character, or I should say that property in pews is an incorrect expression; it generally speaking amounts to this—that a certain family, inhabiting a certain house, have, either by faculty or by prescription, or by appointment, a right to sit in a certain pew for the purpose of attending divine service at the accustomed hours. Now the habit of letting pews and of locking them is not merely inconsistent, but at variance with this system. The custom of letting pews in new churches for the purpose of raising and increasing the stipend of the officiating minister is

good, and has its authority from acts of parliament; nor should objection be raised to the system of obtaining a fund through the same means by the churchwardens for the proper maintenance and support of the building and service of the church; but I wish to express, not merely personal disapprobation, but conviction of the illegality of all mercenary transactions amongst individuals concerning pews; and with deep sorrow I learn the fact, that in some cases inhabitants in parishes, who do not use the pews attached to their houses, have let those pews to persons not resident in the parish, to the serious inconvenience of parishioners, and that through the very objectionable system of locking pews the same unfortunate result has followed, namely, the exclusion of parishioners from partaking the blessings of joining in public worship with their neighbours on the Lord's day.

I make mention of these unpleasant subjects with the expectation, that when the evil arising from them and their illegality are known, these habits may not increase; and not without some hope also, that where they are at present practised they may be discontinued.

With Churchwardens also and Overseers rests the power of summoning vestry meetings. During the year last past I have received frequent applications for information on the subject of the occasions on which vestries should be summoned.

I have no authority to declare the nature, or to limit the range of subjects which in these meetings may be discussed. It appears, however, to be most reasonable, that vestry meetings should be summoned only for purposes which directly concern the office of Churchwarden or Overseer, or matters officially intrusted to their care; and the proceedings in them are governed by certain public laws, and must be governed by them, and conducted according to them carefully, as they affect the management of the parish, and the raising rates to meet expenses, necessarily or voluntarily incurred by the parishioners, and the resolutions passed in such meetings bind the absent; but it does not follow that every parish meeting should be subject to the same restrictions, either as to time or place, or have the same authority attached to its determinations. If in drawing this distinction between vestries and other parish meetings I am correct, I would state the important inference, that no meeting summoned for purposes and discussions irrelevant to the official duties and responsibilities of churchwardens and overseers should be holden in vestries. And above all, our churches should be kept separate from all profane purposes, and not be made the arena of wrangling discussions, on subjects of political concernment or of secular interest.

If I had not felt obliged to detain you so long

in speaking on these numerous details, I should have proceeded now to the consideration of various matters touching the present state of this Diocese and our Church Establishment generally. I must now however confine myself to the mention of two points, from the knowledge of which much advantage may be gained. I allude to the establishment of two Societies^b, one during the year last past, and one^c within but a few months; the first, for the improvement of the circumstances of small livings; and the last, for promoting the education of the children of the poor in the principles of the Established Church. The first, I rejoice to say, has met with a support which encourages every hope that the good effects of its operations will be substantial and lasting. At the last meeting of the committee of this Society it was resolved, that benefices in the patronage of cathedral and collegiate establishments should be considered as excluded from the contemplation of this Society; and that in all cases where aid is meditated, application for cooperation be made to the patron, incumbent, impropriator, and chief landed proprietors in the parish. The subscriptions and donations during the last year justified the committee in promoting the building a parsonage house, and otherwise facilitating the residence of a minister in one of the most destitute and

^b See Appendix B, p. 29.

^c See Appendix C, p. 34.

miserable of our benefices; and in another to aid in the maintenance of a curate, in order that the inhabitants may profit under the benefit of the regular performance of the Sunday service.

I now, in the last place, announce the existence of the Oxfordshire Society for educating the Children of the Poor in this Diocese in the Principles of the Established Church. There are but few counties which have not some establishment similar to this; and I think such a society needed, because its object is excellent, and difficult of attainment, and because a multitude of applications from various poor parishes in this county have been made for aid in the establishment and support of schools. The Society's aim is to build and to provide schoolrooms, and to assist clergymen in their endeavours to establish and manage schools. The restrictions adopted by the Society are very slight. There is but one worth mentioning at present, namely, that all applications for aid must be made by the parish minister to the secretary of the Society. Every parish minister is considered as a corresponding member of the Society, that they may receive and tender useful information on the subject of building, masters, management, and books. Our hope is, that this Society may flourish; for with its prosperity will increase the means of training up poor children in the way of godliness; teaching them a Christian's faith and a Christian's duty; turning them "from

“ darkness unto light, and from the power of
“ Satan unto God.”

Let us close these subjects, to view the position in this country which is occupied by the body whose members we are, and the consequent obligations laid upon us as Christian ministers. To say that the Church now calls loudly for the strenuous exertions of all her members, is only to repeat what is in the mouths of all ; to declare that there is a feverish anxiety without the Church, whose restlessness increases by indulgence in schemes of change, is but to present a poor copy of pictures drawn already by abler hands, and viewed by us with just approbation for the correctness and truth of their representation. The temper and aspect of the times may easily be discerned ; they seem to forewarn the English Church of many a change affecting her political position ; and the scorner and the infidel already glory in the prospect of what they term its fall. Our prayers are needed, and our good offices demanded, that in the midst of all these threatened dangers the Ministry be not blamed. If worldly troubles henceforth be our portion, let heavenly hopes be still our guide ; that, whether in fear or hope, we may approve ourselves as diligent labourers in the vineyard of the Lord, fearing—not them who can destroy our temporal character and state, but rather Him who shall one day bring to light our spiritual condition. We have profess-

edly renounced all worldly pleasure and worldly gain, that we may give ourselves wholly to the ministry of Christ; in doing this, we know in whom our confidence is placed; in Him who in the midst of national commotions and party turmoils and the strife of tongues, will “keep him in “ perfect peace whose mind is stayed on Him.” Though we are in an especial manner, by vows and declarations, devoted to things spiritual, there is yet none of us who does not hold an important station in the community, and must be interested in its welfare; and in all matters in which that welfare is concerned, we should do well to promote all that is just, and honest, and true, and lovely, and of good report. But as our ministerial character can never be laid aside, our course, as I conceive, lies equally wide of that excitement which may clash with our ministerial efficiency, or that gloomy foreboding which may paralyse our ministerial efforts. Our probation may be in prosperity and wealth—these may beguile us into forgetfulness of God: our trials may be in tribulations, privations, troubles, and sorrows; we may be maligned, rebuked, and calumniated; but if in the midst of these, we, as diligent stewards of the mysteries of godliness, and dispensers of Christ’s holy word and sacraments, are faithful unto death, man cannot rob us of a hope full of immortality.

APPENDIX A.

Stat. 4 G. IV. c. 76. s. 5.

“ Provided always, and it is hereby further enacted, that no parson, vicar, minister or curate, shall be obliged to publish the banns of matrimony between any persons whatsoever, unless the persons to be married shall, seven days at the least before the time required for the first publication of such banns, respectively deliver or cause to be delivered, to such parson, vicar, minister or curate, a notice in writing, dated on the day on which the same shall be so delivered, of their true Christian names and surnames, and of the house or houses of their respective abodes within such parish or chapelry as aforesaid, and of the time during which they have dwelt, inhabited, or lodged in such house or houses respectively.”

Stat. 4 G. IV. c. 76. s. 9.

“ And be it further enacted, that whenever a marriage shall not be had within three months after the complete publication of banns, no minister shall proceed to the solemnization of the same, until the banns shall have been republished on three several Sundays in the form and manner prescribed in this act, unless by licence duly obtained according to the provisions of this Act.”

Stat. 4 G. IV. c. 76. s. 19.

“ And be it also enacted, that whenever a marriage shall not be had within three months after the grant of a licence by any Archbishop, Bishop, or any Ordinary, or person having authority to grant such licence, no minister shall proceed to the solemnization of such marriage, until a new licence shall have been obtained, unless by banns duly published according to the provisions of this Act.”

Form

*Form to be filled up by Parties requesting the
Publication of their Banns of Marriage.*

It is requested by the parties concerned, that the banns
of marriage between

“ _____ ”
residing at _____

in _____ Parish, and

“ _____ ”
residing at _____

in _____ Parish, be published in
the Parish Church of _____

Dated this *day of* 183

APPENDIX B.

OXFORD DIOCESAN SOCIETY,

In Aid of Queen Anne's Bounty for the Augmentation of the Maintenance
of Incumbents of small Benefices, &c.

PRESIDENT.

THE LORD BISHOP OF OXFORD.

VICE-PRESIDENTS.

The Earl of Jersey.	Lord Villiers.
Sir George Dashwood, Bart.	J. H. Langston, Esq.
W. H. Ashhurst, Esq.	The Archdeacon of Oxford.

COMMITTEE OF MANAGEMENT.

The Venerable the Archdeacon, and the Rev. the Rural Deans.
Rev. James Baker, R. D. of the Deanery of Cuddesdon.
Rev. Charles Barter, R. D. of the Deanery of Chipping Norton.
Rev. Dr. Burton, R. D. of the Deanery of Aston.
Rev. Charles Dayman, R. D. of the Deanery of Deddington.
Rev. William Gorden, R. D. of the Deanery of Woodstock.
Rev. William H. Hammond, R. D. of the Deanery of Henley.
Rev. T. Lewes, R. D. of the Deanery of Witney.
Rev. T. H. Newman, R. D. of the Deanery of Oxford.
Rev. H. D. Roundell, R. D. of the Deanery of Bicester.

THE object of this Society is to augment or improve the condition of small benefices in such manner as shall facilitate the residence of the officiating ministers amongst their parishioners. The Society will afford assistance towards the building, purchasing, or improving glebe houses ; or towards purchasing or exchanging lands, or purchasing stock, to increase the income or add to the accommodation of the minister.

The operations of the Society will be confined to the small benefices in the diocese and county of Oxford ; and

the committee, in selecting any benefice, with a view to its augmentation or improvement, will consider the gross annual value, population, duties required from the incumbent, circumstances of patronage or appropriation, and the aid which might be expected from other sources for the same purpose.

THE MODE OF ASSISTANCE WILL BE

FIRST, By co-operating with the Governors of the Bounty of Queen Anne, or with other charitable societies, according to their respective regulations.

SECONDLY, By granting a sum proportionate to any sum which may be advanced by the patron or incumbent of any benefice, or by any other person or persons, for purposes consistent with the general objects of this Society.

THIRDLY, By any other means which may appear most desirable, according to the circumstances of each case as it may occur.

N.B. The Society does not offer aid towards the augmentation of livings belonging to cathedral or collegiate establishments.

The Society will previous to their augmentation of any benefice make application to the patron and incumbent of the same, and to the chief landed proprietors of the parish about to be benefited by the augmentation.

The Society is also desirous of aiding those incumbents who may have become incapacitated, through age or infirmity, from continuing to exercise their ministry, and who, possessing one benefice only, may be unable, from the smallness of their income, to obtain the assistance of a licensed curate. Since the several objects of this Society are calculated to promote the spiritual and temporal welfare of the inhabitants of very many parishes in the diocese, it is earnestly hoped that the laity and the clergy may be induced to give to it their support, by annual subscription, donation, or bequest.

Every subscriber to the amount of five pounds per annum is a member of the Society; and there will be an annual

meeting of members of the Society, when the accounts will be audited, and reports of proceedings read.

The committee will meet early in each year to settle the annual accounts, and to receive applications and other communications.

N.B. The committee undertakes to act as the Oxford diocesan local board to the Clergy Mutual Assurance Society.

Subscriptions, &c. will be received by the Archdeacon, the Rural Deans, and at the Bank of Messrs. Parsons and Co. Oxford.

CHARLES C. CLERKE, ARCHDEACON.

ANNUAL SUBSCRIBERS.

	<i>L.</i>	<i>s.</i>	<i>d.</i>
The Lord Bishop of Oxford	20	0	0
The Archdeacon	10	0	0
Rev. Dr. Burton, Canon of Ch. Ch.	20	0	0
Rev. J. Baker, Rector of Nuneham.	5	0	0
Rev. J. H. Newman, Vicar of St. Mary's, Oxford ..	2	2	0
Rev. W. Gorden, Dunstew	1	0	0
Rev. H. D. Roundell, Fringford	5	0	0
Rev. E. Feild, Curate of Kidlington.....	1	0	0
Rev. W. A. Hammond, Whitchurch.....	5	0	0
Rev. R. W. Jelf, Canon of Ch. Ch.	20	0	0
Rev. E. B. Pusey, ditto	20	0	0
Rev. Dr. Ashhurst, All Souls, (donation)	25	0	0
Rev. W. C. Risley, Curate of Souldern	1	0	0
Ditto, (donation)	10	0	0
Rev. C. L. Kerby, Vicar of Bampton	5	0	0
J. H. Langston, Esq. Sarsden	10	0	0
Rev. C. Barter, Rector of Sarsden	5	0	0
Rev. J. Carter, Vicar of St. Giles's	1	0	0
Rev. G. Tyndall, Perpetual Curate of Holywell	5	5	0
Rev. D. Durell, Mongewell	5	0	0
Rev. T. G. Tyndale, Rector of Holton.	2	2	0
Rev. E. Marshall Hacker, Perpetual Curate of Ifley, (donation)	5	5	0

Hon. and Rev. H. A. Napier, Rector of Swincombe	1	0	0
The Curate of a small Living, (donation)	2	0	0
A Friend to the Church, (donation)	3	0	0
An Incumbent, (donation)	5	0	0
Rev. L. C. Lee, Rector of Wootten.....	5	0	0
Rev. C. Dayman, Vicar of Great Tew	1	0	0
Thomas Brayne, Esq. Banbury, (donation).....	1	0	0
The Very Rev. the Dean of Westminster, (donation)	20	0	0
Henry Brayne, Esq. Banbury, (donation)	1	0	0
Rev. Richard Young, New Coll.	2	2	0
Rev. W. Birch, Rugby, (donation)	5	0	0
Rev. R. B. Bourne, (donation).....	25	0	0
W. H. Ashhurst, Esq. (donation).....	5	0	0
Rev. J. R. Roberts, Rector of Rotherfield Greys....	5	0	0
Rev. S. W. Cornish, Vicar of South Newington	2	2	0
Charles Peers, Esq.	5	0	0
H. Goring, Esq. (donation)	5	0	0
Rev. J. Shuldharn.....	1	1	0
Hon. and Rev. R. Barnard, (donation)	5	0	0
Patron of a Living, (donation)	20	0	0
Rev. J. King, Rector of Henley	2	0	0
Rev. G. Whyte, Curate of Ewelme	1	0	0
Thomas Robinson, Esq.	2	2	0
The Earl of Jersey	10	0	0
Lord Villiers.....	5	0	0
Rev. J. Stevens, Vicar of Swalcliffe.....	1	0	0
Richard Brayne, Esq. (donation)	1	0	0
Miss Blackstone, Castle Priory, Wallingford	1	0	0
Sir G. Dashwood, Kirtlington Park	2	2	0
Rev. Walter Brown	2	2	0
Rev. W. L. Brown	1	1	0
Rev. W. L. Buckle	1	0	0
Rev. Dr. Wynter, Rector of Handbrough	3	0	0
President and Fellows of St. John's College	5	0	0
Ditto, (donation)	25	0	0
Reector and Fellows of Exeter College.....	5	0	0
Rev. Ellis Ashton, Rector of Begbroke	1	1	0
Rev. M. Davy, Vicar of Waterperry	2	2	0
Rev. H. T. Jones, Rector of Tackley	1	1	0
Easter Offerings by a Curate	1	0	0

Rev. J. Ballard, Vicar of Cropredy	3	0	0
Rev. J. W. Hughes, Rector of St. Clement's	1	0	0
Rev. T. L. Cooke, Rector of Beckley	1	0	0
Rev. Thomas Lewes, Vicar of Tainton	2	0	0
R. N. Gresley, Esq. Student of Ch. Ch.	3	3	0
The Provost and Fellows of Oriel College	5	0	0
Ditto ditto, (donation)	20	0	0
Rev. Dr. Ashhurst, All Souls	3	3	0
Mrs. Chapman, Holywell	1	1	0
Miss Penystone	3	3	0
Mrs. Chas. Dashwood	1	1	0
T. D. Ackland, Esq. All Souls	3	3	0
Rev. R. Wright	1	0	0
Rev. J. Farley, Magdalen College	2	2	0
Rev. J. Williams	1	1	0
The Rev. the Provost of Oriel College	3	3	0
The Rev. the President of St. John's College	6	0	0
Rev. G. Prettyman, Rector of Middleton	10	0	0

APPENDIX C.

Oxfordshire Society for instructing the Poor in the Principles of the Established Church.

At a Meeting holden in the Town Hall, pursuant to Advertisement, on Thursday, March 7, 1833, the Archdeacon having been called to the Chair, the following Resolutions were proposed by the Rev. Dr. Burton, Regius Professor of Divinity, and seconded by the Rev. the Warden of Wadham.

I. That a Society be now formed, to be called "The Oxfordshire Society for promoting the Education of the Children of the Poor in this County in the Principles of the Established Church."

II. That with this view, Donations and Subscriptions be

solicited, and that a Committee, to be appointed at this Meeting, be instructed to grant, out of the funds intrusted to them by the Society, sums, according to their discretion, towards the building of Schoolrooms, and otherwise establishing and conducting Schools; and that all applications for aid from any parish be made from the Parochial Minister, to the Secretary of this Society.

III. That all persons subscribing Ten Shillings per annum or upwards shall be members of the Society; and that all persons making donations of Ten Pounds or upwards shall be members for life. And that all subscriptions shall be considered as due on the 1st of January in each year.

IV. That all Parochial Ministers in the Diocese of Oxford be considered as corresponding members of the Society.

V. That the business of the Society be conducted by a Committee, of which the President, Secretary, and Treasurer shall *ex officio* be members.

VI. That the Committee shall meet for the transaction of business on the last Tuesday in January, April, and October, or oftener if necessary, and that five members shall constitute a Quorum.

VII. That the Society be in correspondence with the National Society, and will undertake to transmit to their Treasurer the subscriptions and donations of the members of that institution now resident in this County.

VIII. That the Annual Meeting be holden on the first Tuesday in March, when the accounts shall be audited, the Report of the Committee read, and a new Committee appointed.

IX. That annual subscriptions and donations be now received, and books opened at the Bank of Messrs. Parsons and Co. for this purpose.

X. That these Resolutions be printed, and circulated in such manner as the Committee may direct.

2. It was moved by the Rev. the Rector of Exeter Col-

lege, and seconded by Charles Peers, Esq. That his Lordship the Bishop of the Diocese be requested to accept the office of President of the Society.

3. It was moved by the Rev. Vaughan Thomas, and seconded by Baker Morrell, Esq., That the Vice-Presidents be, the Right Hon. Lord Macclesfield, Lord Norreys, Sir Alexander Croke, R. Weyland, Esq., G. Harcourt, Esq., Charles Peers, Esq., W. H. Ashhurst, Esq., the Heads of the Colleges, and the Mayor and Aldermen of the City of Oxford.

4. It was moved by the Principal of Magdalen Hall, and seconded by the Rev. William Jacobson, That the Archdeacon be requested to accept the office of Secretary.

5. It was moved by the Rev. E. Hawkins, and seconded by the Rev. W. W. Champneys, That H. Parsons, Esq., be requested to become Treasurer.

6. It was moved by the Rev. the Master of Pembroke, and seconded by W. Bragge, Esq., That the following Gentlemen be requested to become Members of the Committee for the present year: The Parochial Clergy of the City of Oxford, the Rev. Dr. Burton, the Rev. the Provost of Oriel, the Principal of Magdalen Hall, the Rev. Mr. Pusey, the Rev. the Warden of All Souls, the Rev. Dr. Ashhurst.

7. And the Thanks of the Meeting were voted to the Mayor, for his kindness in permitting the use of the Town Hall on the occasion.

SUBSCRIPTIONS AND DONATIONS.

	Subscriptions.	Donations.
	£. s. d.	£. s. d.
The Lord Bishop of Oxford.....	1 0 0	
The Archdeacon	1 0 0	
Rev. J. Shuldharn	1 1 0	
W. Bragge, Esq.		10 0 0
Rev. W. Gorden	1 0 0	
C. Peers, Esq.	1 1 0	
Rev. Dr. Ashhurst.....	1 1 0	5 0 0

	Subscriptions.	Donations.
The Rector of Exeter Coll.	1 1 0	
Rev. G. A. Denison	5 5 0	
T. D. Acland, Esq.	1 0 0	
Sir Alexander Croke	1 0 0	
Rev. V. Thomas	1 0 0	
The Master of Pembroke Coll.	1 1 0	
The President of C. C. C.	1 1 0	
Rev. J. Jordan	1 0 0	
Rev. W. Audland.....	1 1 0	
Baker Morrell, Esq.	1 0 0	
Rev. A. B. Clough	1 0 0	
Rev. E. Hawkins	1 1 0	
Rev. Dr. Burton	1 0 0	
Rev. W. W. Champneys	0 10 0	
Rev. F. Clerke	1 0 0	
The Warden of All Souls Coll.	2 0 0	
Rev. Dr. Allen	1 1 0	
Principal of Jesus Coll.	1 1 0	
Rev. W. Jacobson	2 2 0	
Rev. J. L. Richards	2 2 0	
Rev. T. L. Cooke	0 10 0	
The Warden of Wadham Coll.	1 0 0	5 0 0
Rev. Thomas Griffiths	1 0 0	
Rev. W. A. Hammond	1 0 0	
Rev. John Ley	0 10 6	
The Provost of Oriel Coll.	1 0 0	3 0 0
Rev. E. B. Pusey	1 1 0	5 5 0
Mr. J. Vincent		10 0 0
Rev. J. Williams, Trin. Coll.	1 1 0	
Rev. The Principal of New Inn Hall.	1 1 0	
Rev. H. D. Harington, Exeter Coll.		1 1 0
H. Parsons, Esq., Oxford.....	1 0 0	
Rev. C. Barter, Sarsden	1 0 0	
The Principal of Magd. Hall.....	1 0 0	









